

A SIXTEENTH

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ADDRESS
TO THE
FREE CITIZENS
AND
FREE-HOLDERS
OF THE
CITY of *DUBLIN*.

Lucas (Charles) M.P.

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D U B L I N :

Printed by JAMES ESDALL, on *Cork-Hill*, 1748.

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ADDRESS, &c.

WH O E V E R knowingly suffers a Falsehood, destructive, or dangerous to our Morals, or Policy, to be published and propagated, is accessory to all the evil Consequences of such a Falsehood, and is an unworthy Member of Society.

To avoid this Imputation, I take upon me to examine a Pamphlet, full of the most subtil Artifices, and destructive Falsehoods and Fallacies; a pamphlet, which is not sold; but with uncommon Industry and Liberality, handed about the Town, by the Gentleman, in Support of whose Principles it was wrote, and by and for whom, it was published.

If you coolly consider, from what Quarter this Pamphlet was produced, and by whom it is, thus, assiduously propagated, it may, sufficiently, alarm you, against the Evils, couched under the plausible Vail of general Benevolence, Candor, and public Spirit.

AFTER my *Fiveteenth Address*, I thought to have made a little Recess, for Rest. And, then, procede on the Affairs of our poor City, to explain the Situation of which, to you, MY INJURED and ABUSED FELLOW-CITIZENS; I confess my self impatient. I shall, beg your Leave to examine and expose a few of the principal and most dangerous Fallacies in this Pamphlet, with which I purpose to conclude this Part of my Addresses.

THOUGH I set out with a determined Resolution, to take no Notice of any Caviller, who did not, as openly and fairly declare his Sentiments, as I did mine; yet, by this artful Writer's subtil Sophistry, and the insidious Means used to publish his elaborate

and deceitful Treatise, I think, I find my self called upon, to say something upon the Occasion.

THE *Candidate*, in whose Favor this Book was wrote, is, I presume, too honest a Man to turn *Plagiary*, and too sensible to avow a Piece, publicly, of which, he is known incapable of writing a single Sentence. Besides, there were other Arguments, not less cogent: He knew, I declared against taking Notice of *anonymous* Papers. He engaged a Set of those *nameless* Writers. And their Works have hitherto passed unobserved, by the Multitude, as well, as by me. This Success, spirited up *the Candidate*, and shewed the Necessity of his getting some more powerful Advocates, for his sinking Cause. After beating about some Time, he at length found out one of that Class of Men, to which all Respect and Reverence is due, while they answer the Ends of their Institution, and keep within the Bounds of their proper Sphere and Function; but, of whom, when they stoop to low Artifices and Prostitution, and busily intermeddle with *Temporalities*, or *Politics*, we cannot be too cautious, nor, indeed, too contemptuous. If neither you, or I, were concerned in this Matter, I should think it my Duty, in Regard to the sacred Profession, to point out the Falsehood, the Baseness and Wickedness of this Writer, in Hopes, to help to exclude him a Society, of which, he is, in no Respect worthy.

His Master might reasonably imagine, that I could not be of Consequence enough, to engage so powerful a Pen, as that of this *peerless Priest*, drawn against all the Friends of Liberty and me. It was, therefore, quite consistent with the Spirit of *our Candidate*, to enlist the *abandoned Hirelings* of that *Tribe*, to raise another *Sacheverell*, to preach him and his Measures into some Degree of Reputation. You must not, then, be surpris'd, if by and by, you hear the old Clamor, *the Craft is in Danger*; loudly revived. O excellent *Idol-Smith*! How much greater than *Diana*, of the *Ephesians*, is thy *Alderman*! How apt and ready,
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under the *sacred Garb*, thou hast, already, often prophaned, and doest daily prostitute for Bread; art thou, *false hireling Shepherd*, to masquerade thyself, and cry aloud, for *Passive Obedience, Non-Resistance, Implicit Faith, The divine Right of clerical Fury and Persecution, hereditary Tyranny and arbitrary Power*! Come on thou frontless Champion of the *Aldermen*! But, let me first unmasquerade thee, Traitor, and shew thy rotten Heart to thine affronted Brethren, as well, as to the honest Populace, thou wouldst abuse! But, as this Clergyman is a Priest, in Law, not being yet degraded, we must, for this Turn, give him the Titles of his Function.

THIS *reverend Father's Paper*, is not to be looked upon, altogether, as anonymous: For, though no Author's Name be subscribed, his Friends are too proud of the Performance, and too just to his Fame, to conceal it. Besides, it is printed for *Charles Connor*. Upon Enquiry, I find no such Person, in the List of the Free Stationers, or Booksellers of this City: Which may induce one to think, this same *Mr. Connor*, or, *Squire Connor*; *Alderman Connor*, or *Sir Charles Connor*; for, which of them he may be, I know not; and, as I would willingly give every Man his just Title, so to avoid Mistakes, I shall give him all, these occasionally; as it is reasonable to judge, he may be a *Candidate*, and the very Candidate for whom the *good Priest* drew his Pen. This is the most probable Conjecture, that occurs to me. And, I am confirmed in it; because, *Mr. Connor*, or *Alderman Connor*, like another late *addressing Candidate*; promulges his Pamphlet, most carefully and liberally: For, all his Friends receive one, or more of them, at his bountiful Hands, *gratis*; and I must with great Gratitude, and some Vanity, acknowledge, that I had the Honor of partaking of his Bounty.

AND, now that MY FRIENDS and FELLOW-CITIZENS, may learn the Contents and Value of *Alderman Connor's Gift*, I beg he will give me Leave to break through the common Maxim, *not to look into a*

Gift-Horse's Mouth: For, with great Submission, to Alderman Connor, and his learned Chaplain; I must examine the *Teeth*, as well the *Biters*, as *Grinders*, of their *Hobby*, and further, beg Permission, to look a little into his *Bowels* and *Strength*: For, if he be not found quite sound of *Wind* and *Limb*, though he may serve an *Alderman*, or a *Priest's* Turn for a while; yet, he can hardly be reckoned worth his *Standing*, to an active Citizen.

IN the first Place, you are to observe, MY FELLOW-CITIZENS, that this SERIOUS and SEASONABLE ADDRESS to the CITIZENS and FREEMEN of the CITY DUBLIN, is not wrote for Men of our Class. For you will find by the Sequel, that the *Alderman's Priest*, calls you, the *Mob*, and says, that he, who addresses and exhorts you, to a Sense of Liberty and Loyalty, is a Raisher of Tumults, a Sower of Discontent and Sedition, among the *Rabble*, &c. and that he pays no Regard to you, is evident from his not once naming you, except on the Titule Page, for shew, The *Gentlemen*, are the Persons for his Purpose, and them alone, the *Priest-like Alderman*, or the *Alderman's Priest* addresses.

BUT, this is not the only gross Affront offered you, throughout this Priestly Performance; as shall be, now and then, pointed out in its Place.

THE *Priest* says, in the third Page, after telling you that there is a vacant Seat in Parlemt, *that the Happiness and Well-being of your Community, greatly depends upon your fixing upon such a Constituent, as is most capable to serve you in so high a Trust*, and P. 42. mentions the *fittest Constituent*. — Here, no Doubt, the *pious Priest* would have you vest the Election, or Nomination of your succeeding Representative, as it is in some enslaved Cities and Boroughs; in some single Person, or in the Board of *Aldermen*: For, the Electors only are, or can be called, the *Constituents*. You, by his Advice, then, are to fix upon a proper *Constituent*, such an one, as the *Priest*, or his Patron, the *Alderman*, or Sir *Charles Connor*, recommends; and then,

then, submit the Choice of your Member, solely and entirely to *such a Constituent*!—Now, the *Priest* hopes, that his *Advice*, or *Sentiments*, though the meanest, will not be rejected, as they are offered with *no other View*, than to contribute to your making so wise and salutary a *Determination*! That is, to repose an *implicit Faith*, an *unbounded Confidence* and *absolute Power*, in some *single Person*, who may nominate for you, such a *Representative*, as he thinks expedient! This is a modest Introduction — for a *Priest*. I hope the Scheme appears so shocking, in itself, as to require no Commentary to expose it further, to Men endued with any Sense of Freedom. But, observe, you must thus, give up your Sense and Freedom before you can serve Sir *Charles*, or any other of the *Aldermen*, in the Way of Election. Observe, likewise, how the *good Priest* would bring your Election to the Standard of that for a Bishop, that horrid Invention, a modern *Congè d' elire*.

O! WHAT golden Days are these, when *Wolves* become *Shepherds*! The *honest Priest*, in P. 4, says, “He is quite indifferent in this Election. He acts but as a *common Friend* and *well Wisher* to the Whole. He had no private Advantage to promote; no particular Candidate to affect, farther, than as his real Worth and Merit, meaning the *Priest's*; will recommend him. He, good Man! speaks from none other Motive, than that of Love and Benevolence to his Country.” Under this Vail of Charity have Millions been condemned, by the very same Spirit, to temporal and eternal Tortures; as far, as the peremptory Decrees of bigotted *Zealots*, and blind *Enthusiasts* could prevail. Yet, before the *good-natured Priest* concludes the mellifluous Paragraph, he breaks out into a pathetic Exclamation against “a violent Propensity to *Party* and *Faction* amongst you, and such a Distraction in all your Counsels and Precedure, as can not fail, if not timely prevented, to produce some fatal Consequence in the End.”

Most potent and reverend Priest! be pacific; art thou still at *Ephesus*, with thine *Aldermen*, where the Assembly was confused, and the major Part knew not wherefore they came together? Would thy *Priest-Craft* persuade us, that we compose such Assemblies, against the Conviction of our Senses? Or, do you judge, from that putrid Mass of Corruption, that shameful and destructive Excess of the City, the giddy, turbulent *Faction* of the *mock Alderman*, whose Principles thou imbibest with their Liquor; till thy Brains are heated with their *Fury*, and thine Eyes, become so jaundiced with their *Choler*, as to see, like them, all Things of a *poison Green*? Who, beside thy self and thy Patrons, has attempted to stir up *Party*, or *Faction*? Or, what Assemblies have been known in any City, more regular and decent than those, that the several *Candidates* addressed, except such as were partly composed of thy Friends, the *Aldermen*?

In vain do I ask! this *dark Oracle* will not choose to answer me aught. He, wisely, chooses to avoid all Particulars. Every Charge he makes is general and vague. He points at every Body, whom he does not like; though he shoots, or hits no Body; and can, therefore, be hardly attacked by any Body. We are told, "that great Art and Industry have been used, by some warm and injudicious Minds, to influence your Resolutions, by pompous, or uncharitable Representations, and to delude you by subtil and specious Insinuations, such as pointing out *one Candidate*, as a disinterested, able Patriot, and another, *Sir Charles*, I suppose; as a weak, servile and corrupt Prostitute," &c. — Who are these? Why are they not named? and why are not the hateful Persons, guilty of raising *Parties*, or *Factions*, and making these base and uncharitable Representations, laid open to the Public? O! that would be found inconvenient. The Priest's *indellible Character* would appear Vanity, or Mockery; his *Infallibility*, fallible. False Politics, like false Religion, is to be kept up by raising *Superstition*,

stition, and inculcating *Falsehood* and *implicit Faith*. Therefore, you are not to question the *political Priest*.

THERE is nothing, throughout this Pamphlet, better worth your Observation, than the motly Harangue this *Priest* makes, with such a Mixture of *Truth* and *Falsehood*, *Reason* and *Inconsistency*, *Liberty* and *Slavery*, as would confound any Man, that could not see through the cunning Drift of this *Lurcher*, this *pock-ing Priest*.

HE begins Page 5, with telling, "that it is your Interest and Duty to make the closest Enquiry you can, into the true Character of those, into whose Hands you commit so weighty a Charge, so valuable a Stake,"——as what?——That, to be sure, of the *new Officer*, you are to elect, or *fix upon*, *CONSTITUENT GENERAL of Dublin*.——In this he tells you, "That the Preference is to be given to those, whose Virtues and Qualifications of every Kind best intitle them to it;" and further; "he recommends it, as most necessary and prudent to suspend the least Appearance of Promise, or Engagement, till your Judgment is formed upon a sound Foundation; and to take Care, not to be too hastily taken by the false Glosses and Prejudices, that will be thrown in your Way, to captivate and insnare you."——Yet, all this is but a Parade, a mere *Bait*, to hide the destructive *Hook* underneath: For, you will find, throughout this whole Piece, that he freely and bitterly deals out the grossest Abuse to those, whose whole Pains and Labor, since the Vacancy, have tended to none other Point, than promoting a Spirit of Freedom in the Electors, upon the Principles of Virtue and the national Constitution.

IN the next Paragraph, the Bait is a little broken; so that the *Hook* of this *Fisher for Voters*, is plainly perceptible. Here, you are warned against the artful Methods used by *some Candidates* to beguile you; particularly those, who "by a zealous and forward Impetuosity, labor to magnify their own Merits and Talents, and to lessen, or defame those of their Competitors." Who these are, let the *galled Jades*, who
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feel the Charge, by *wincing*, tell; I thank God, in spite to the *malevolent Priest*, it reaches not me; more than that of what the *Alderman's ghostly Confessor* calls "the *most dangerous and suspicious Sign*, they carry about them, the *artful Guise of not attempting*, by any indirect Means, to influence your Interest, or Approbation in their Favor." With whom this is an *artful Guise*, and with whom the real dispassionate Sentiments of the Heart, let every honest Freeman judge. But, mark the *pious Priest's* safest Rule of distinguishing real Candor and Sincerity. These Virtues, says he; "you are rather to suppose lodged in him, who *requests your Voice*, and *modestly declines his own Praise*, than in him, who seems to despise all Courtship and Petition, with a vain Ostentation, at the same Time, of high Worth and Self-deserving." — Give this the utmost Scope, the *Priest* would prescribe and see whom it most lashes? *One Candidate* has told you, "that at the Request of several, and by the Encouragement of many of his Fellow-Citizens, he offers himself a *Candidate to represent you in Parlemtent*. — He desires the Favor of your Votes and Interest, — on the Occasion, — and assures you, — it shall be gratefully — ~~acknowledged~~. — He says, he is well affected to — his Majesty's royal Person, and — Government, whatever wicked, or — cruel Men — might have insinuated — to the contrary — that he will to the utmost of his Power — Support and preserve — the Rights and Liberties of the Church of *England* — as by Law established, and maintain the Customs and Privileges — of this Corporation — in general and — of the whole City, — in particular. And, though he may not have — the gift of speaking — in publick; — yet, — he has a great many Friends — to help him — in the House." Suppose, now, you heard, even, Sir *Charles Connor* utter such a Speech, in sounds, scarce articulate, will you judge his incapacity to speak Sense, or common *English*, the *safest Rule of distinguish-*
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ing his real Candor and Sincerity, as well, as Capacity and Merit? Or, does a Man's purchasing the place, or name of an *Alderman*, or the Titule of a *Knight*, or a *Baronet*, without one natural, or acquired Qualification, for a Member, of any Council; immediately render him an *accomplished Candidate*, for a Seat in Parlemtent, or as the *Orator* himself expresses it, a *Candidate to represent you*? ——— Yes; if you can take the *Priest's* word for it. Take your choice; judge for your selves, whether the Words of this *sworn*, this *bursten Priest* can *transubstantiate* an *Alderman*? and choose whether you will have Recourse to *implicit Faith*, or to the Test of your Senses, made freely in Truth and right Reason.

A SECOND Gentleman humbly offers himself a *Candidate for the Vacancy*, and requests the favor of your *Votes and Interest at the next Election*; and further—— sayeth not. This surely MY FELLOW-CITIZENS, is as clear a Test of the *Candor*, *Sincerity*, *Eloquence* and other *Abilities*, of this *Candidate*, as any, that can be produced for the *first*; though no *pampered Priest* has inlisted himself, in this *Gentleman's* Service. And, I hope You will think it incumbent on You to gratify this Gentleman, in his most modest Request; especially, as it is a Favor You can grant three, or four of your *Candidates*, without making them jealous of one an other. Let me beseech You, then, to let all, that do not give You full proof of their having the requisite Qualifications, for a Member; speaking Sense and *English*, especially; not only, *stand Candidates*, for, but *succede to*, the *Vacancy*.

A THIRD *Candidate* expects and requests Your *Votes and Interest*, upon the like Terms and Considerations, in an Advertisement; but, makes no further Application, in public. Is not this *modest Candor*, *chaste Sincerity*, though the *Priest* did not pronounce it so, in any *Candidate*, but his happy friend, *Sir Charles*? ——— Undoubtedly it must.

A FOURTH, I beg his pardon, for giving him; that should be foremost, no better Rank; addresses You in different Terms: "He takes the Liberty of offering

offering You his service on this Occasion. But as he is too tender of the *public*, as well, as *himself*, to endanger its *Prejudice* by any *neglect* of his *private Business*, He humbly hopes, that those, with whom he has the *Honor* of being acquainted; which must be, the *Peers*, *Managers*, or *Aldermen*, at least; will exert themselves in his Favor, in order to promote his Election to an Office, for which he would, by no means sue, were he not *fully of Opinion*, that by his *Profession*, and the *Study of his whole Life*, to qualify himself for the Trust; He may be *usefull* to You and to his Country. And, as he is thus, *in his own opinion*; undoubtedly, well qualified; He hopes You will excuse him from hazarding his Health and Independency, in his Attempt to serve You; which would actually undo all manner of Qualification. However, he does not mean to court and cajol You, like *other Candidates*; only till the Vacancy be filled. No; Though You be many Thousands in Number, such is the vast Extent of his Knowledge, Memory, and Benevolence; that he will endeavor to cultivate Friendship and *also* Acquaintance, with every one of You, as long as he lives." He recites his *many Virtues* and the *manifold Services* to the City, by him rendered; but modestly, makes no Promises to Serve You further, though he insists upon your promising to Vote for him.—— This Gentleman wants not the *Alderman's Priest*, to help him to sound his own Praise. His Declaration of his Qualifications and Intention is plain and extensive, and well deserves your Attention.

THE FIFTH brings up the Rear. He contents himself, with addressing the *free and independent* Electors, only, as if he despised all others; he declares to them, "that at the Instance of Several of his Friends and Fellow-Citizens, He is induced publicly to inform them of the established Principles of his Oeconomy; particularly, that he is always ready and willing to serve the Public, in every Office of Trust, the Duty of which he is, by them, judged capable

capable of discharging, and to which he is fairly and regularly called, by the *unbiassed, uninfluenced Voices* of a *Free and Independent People*. From these Motives, He offers himself a Candidate for the vacant Seat in Parleмент, hoping by obtaining it, to have it in his Power, to vindicate the Rights and Liberties of which You have been Stripped, and for which he has hitherto contended against the highest Powers in a lower Sphere." He adds, " that if he be deemed worthy of the Trust, the true Interest and honor of this City shall ever be his chief Care, and that the *Instructions* of his *Constituents* shall ever be the invariable Guide of all his Actions. "

In order to enable You to elect upon true Principles, He has laid open the Constitution of the Nation from the first institution of Civil Society to this Day. He has frequently addressed all the Corporations of the City; declared he did not come to Sollicit them for any Votes, or Interest; but, to offer his thoughts, as a Citizen and an Elector should do, on the present Critical Conjunction of Affairs, without looking for any Favor for himself.

THAT this is the true State of the Case of the Candidates, must, on all hands; be agreed. And now, let any dispassionate Man judge, which of these Candidates most Incurs the *Priest's* Imputation of an *artful Guise*, of *Sordid, Selfish Views*, or of *vain Ostentation of high worth and Self-deserving!*

BUT, the *Candidate*, at whom the Priest points all his misguided Invective; is further charged *with a ready Disposition to censure Governors* and with Solemn Avowal of redressing public Grievances; Which is said to be one of the Artifices of the *Pretender*. This is what Sticks most in the *Priest's* Stomach. He would have none but his friend come near the *Pretender*. And he would have no Subject presume to arraign, or inspect the Conduct of his *Superior*, however oppressive and Iniquitous. And, yet, can find no better means of rendering this SACRED RIGHT, of every *British* and *Irish* Subject, hatefull, but shewing,
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it has been artfully practised by our *Common Enemy*.
 — By which the *Priest* may as well say, The LORDS PRAYER has been Sometimes used by the *Pretender*; Consequently, none, but his Party, or Friends can pray in that Manner. — Is this fit Doctrine to be preached to rational Protestants and Free Citizens? — Let any cool head consider.

Now, for greater Order and Elegance, *the Priest* reduces his Address to Six Heads; under which, he slyly instills his invenomed *Jesuitical* Principles. These are recited in page 6. How lax and general they are, is very evident. The *poor Priest* knew it was not in his power to Support, or condemn particulars. Therefore, a Method whereby he might glance groundless Reflections artfully upon one, innocent Candidate, and make fulsome Complements to this *Squire, Alderman, or Sir Charles Conner*, was all that he sought.

I SHALL not trouble You with leading You through the winding Mazes of *this Priest's* long Labyrinth. Let me but take a Slight, a Cursory View of the whole, and shew his Principles. If, under an *Angel's* Garment, You can discover the *clowen Foot*, You need not fear the *Wiles* of the *Devil*.

UNDER the first head, he shews “ the general Propensity of Mankind to find fault with the Conduct and Administration of their Governors, from Envy at the exalted Station of their Superiors, affected Pride, that they have Talents better adapted to the same Province, an Uneasiness under the Laws, by which their own Vices are restrained, and which is still worse, a turbulent Disposition to unhinge all Order, and to fish in those muddy Waters for some Advantages to themselves. ”

SURELY, MY FRIENDS, this Insinuation cannot affect the Man, who labored and still Struggles, only, to Shew the Excellency of our Government and Laws, and to point out the Means of keeping them up to the primitive Purity and Dignity of the Institution! Is it criminal to shew, how this glorious

ous Constitution was often, and in many Instances, invaded and endangered? and how it may be restored and Secured? Yes; yes; That is the Sure Way of annoying the Interest of the *Priest* and *his Patron*: For, it seems neither can hope for a Place in the *Church, or State*, while any Regard is paid to *Freedom, Merit, or the Constitution*.

HOWEVER, You may Safely and justly take the Advice of this *ghostly Confessor*, in the last paragraph, but one, of page 7. "How much does it concern You, to be well on your Guard, in distinguishing prudently betwixt Men of such pernicious Principles and those of real worth and Integrity, who have nothing so much at heart, as your true Interest and security, when they present themselves for your Option, and make you a free and sincere Tender of their Service." I humbly stand Candidate for being included in this Consideration.—Then, by the same Rule, judge on whom the Reflections, in the next Paragraph, must fall, after the Advice with which it is ushered and tinfled, and which I do and always did recommend to the Judgment of the Citizens. "It is not a noisy and popular Declamation for Liberty and Property, the boasting Cant of defending your Constitution, or a theatrical Declaration about the Redress of Grievances, to which let me add, *nor the purchased Place, or Titule, nor the manifest incapacity to conceive, as well, as to speak of the Principles of Liberty, Property, Constitutional Rights, or the Redress of Grievances, in any Point*; "but a well grounded Knowledge of the genuine Sentiments and Character of the Candidate, who addresses you, that ought to be the Test of your Choice upon the Occasion." Here to give the *good Priest* his due, he happens to be in the right again. *Not every one, that sayeth, Lord, Lord, shall obtain Heaven, but he that doth the Will of God.* —Do you judge likewise.—In this, I think, the subsequent Paragraph is, also, answered.

BUT, now, the *plodding Priest* comes, first, to strike the Nail on the Head, and then to clinch it.

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He finds nothing more likely to prejudice his Friends, at the Board, Sir *Charles*, in particular ; than the Multitude's looking into, or being made to feel the immense Oppressions and Grievances under which they labor, from that Quarter, in particular ; as well, as by the Breaches made in the national Constitution in general ; by wicked Governors and weak, or corrupt Parlements ; none of which he can *deny*, but is ready to *absolve* the Perpetrators. Therefore, to prevent all Enquiry and Complaint for the future, we are told, by *the Priest*, " that Men, of the ambitious Stamp he has described, are always endeavoring to stir up Discontent, by prepossessing their Hearers with groundless Notions of their being ill governed, oppressed, &c." — Does it hence follow, that such a Charge has been lately made ? Or, if there had, that it is false ! No, but, then, we learn, p. 9. " that every Community has a strong bias to receive bad Impressions of their Rulers, to whom they ought to pay all *due Honor* and *Obedience*, as Instruments ordained by God, for the encouragement of Well-doers and a terror to those that do Evil." — That all Honor and Obedience is *due* to such Rulers, is not, by any, to be denied. But, is it promiscuously and indiscriminately to be paid to all alike ? Have we never had *bad Governors*, or *bad Aldermen* ? And are they to be alike honored and obeyed with the wise and just ? — Thus the *old leaven* breaks out with this *rampant Priest*. He would have the Men, let their real Characters and Capacities be what they will ; be honored by *their Order*, or *Station*. And this he does, not only for his *Patrons*, but for his *Sweet-self* : For, as he is of an *holy Order*, to which all Respect and Reverence is due, and, I hope, ever will be gladly paid ; yet, he knows, that his wearing out his Teeth, in the Service of his Patrons, *the Aldermen*, will not secure him the Respect *due* to the Function, which he daily abuses and prostitutes, without inculcating, in general ; *Passive Obedience* and *implicit Faith*. But, let this *base, abandoned Hireling* know, that it is the Man that must

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do Honor to the Station ; not the Station honor the Man. And, that it is, not only the *Prerogative* of our happy Subjects, but their invariable Interest and indispensable Duty, at the same time, that they should be ready to glorify the Constitution and all its wise and just Magistrates and Ministers, and to defend and support them, at the utmost Expence of Blood and Treasure ; to complain of Grievances, from all Quarters ; to oppose, expose, and, by Law, pull down and cut off the *Tawny Tyrant*, and the *perjured Profligate*, whether dignified with *Purple, Lawn, or Ermin*.——After this ; see how the *pious Priest* perverts the Learned and Great HOOKER. Let him, if he can apply the Quotation to the Case in Point ; till he does, it can be of no weight in this Dispute. Before any of this *sophistical Priest's* Insinuations can take Place, it must appear that there really are such Men, as he points at, p. 11. “ Aspiring Minds, a despicable Class of Incendiaries, who set virulent Accusations on Foot, against those Governors, to whom your Laws require your *Subjection and Obedience*, with intent to traduce and undermine the Government.”--- This *reverend Advocate for Slavery*, in his own Person, proves, that *Priest's* can and do lay aside the *indellible* Character ; and that *bad Governors* and *corrupt Priests*, those *Wolves* in the *Shepherd's Guise*, ought to escape uncentured, I believe no Free-man will attempt to maintain. But, let the *paltry Priest*, remember, it is to the Laws, not to Men, we are to be subject and obedient.

BUT this potent Advocate for *Corruption* and *arbitrary Power*, in Governors ; under the second Head, p. 13. gives up the *Infallibility* he seemed to contend for, in Rulers, in general ; and here confesses, “ there must, in all Governments in the World, be many Errors and Failures.” Here shines forth the *Divinity* of the *Priest*, as conspicuous, as it ever appeared in the *Pulpit*, or where his broad, fierce Face shines most refulgent, at a *Sherif's, or Mayor's Feast*,

or at a *modern courtly* Candidate's prostituted and polluted Table.

YOUR Wonder will, now, cease, when you find, that Governors must be — *Governors*, Aldermen — *Aldermen*, and Priests — *Priests*. For, Alderman *Conner's Oracle* informs us, “ that moral Perfection is incompatible with the Constitution of such a Class of inferior Beings ; because it would render the Superintendency of an Infallible and Divine one, quite unnecessary, and would destroy that Foundation, upon which the real Merit of all Behavior, and the Reward annexed to such Merit must be finally determined.” Now, in what Legend this Priest finds this Doctrine, I know not. Our Scriptures teach us, that after our best Services, we can plead no Merit, being to the Almighty, but, *unprofitable Servants*. This may, indeed, like other Instances of Divine and Human Laws ; be reversed by the *Scriptures* of the *Aldermen*, a Decree in the *infallible MONDAY-BOOK* ; which I suppose is not of less weight, than the *BIBLE*, with *their Priest*.

BUT, Sir *Charles's ingenious Chaplain* has found a most inimitable *Salvo*, for the passed, present, and future misconduct and mal-administration of all the passed, present and future Governors, Aldermen and Priests ; so all may, now, Sir on, promiscuously, with good Excuse and Impunity. Here is your *Charter*, under the *Priest's* and the *Alderman's mark* ; “ If we look into the State of Heavenly Beings, where the least Appearance of any Defect or Misconduct could scarce be supposed to get footing, we shall find from indubitable Proof, that Angels themselves, who were the immediate Ministers of God, and perpetually influenced by his Presence and Glory, were yet rendered subject to fall from their high Duty and Office ; how much more may we imagine the frail, imperfect, and far lower Order of the human Species, exposed to greater and more numerous Failures, in their respective Characters and Stations ? And if the first of our Kind, created in such a superior State of Virtue and Perfection,

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tion, could by the Temptations of Sense be swayed from Order, and Obedience to the divine Rule, prescribed to them, what Title can their Posterity, under the growing Evil of the same fatal Disposition, plead for an Exemption from all Miscarriage, in the various Tasks to which they stand bound? This Point seems so clear, Gentlemen, that I apprehend you will readily allow, that upon Earth there can be no Government, without many Defects and Disappointments, in the obtaining those Ends for which it was originally designed."

SEE MY FRIENDS the strong Analogy, the just Parity between *Governors, Aldermen, &c.* and the *Angels* in Heaven. But, will not the Priest find himself mistaken in the End? Instead of exculpating, will he not condemn his Patrons? Try his Assertions, by this Parody; the Lords Lieutenants, Lords Justices, Privy Council, Judges and Aldermen themselves, who were the immediate Ministers and Tools of the King, and perpetually influenced by his Authority, or his Treasury, were yet rendered liable to Corruption, subject to fall from their high Duty and Office; and, what was the Consequence to the one, should, undoubtedly, have been to the other; *those* were hurled headlong from their most glorious Stations, and their Treachery and Rebellion was justly punished with eternal Damnation. If this was the Fate of the heavenly Angels, what should be the Fate of our *Priest's Angels*? — Ask not presumptuous Man! The Priest is ready to give them a Penny-worth of *Indulgence* and *final Absolution*! And, *though*, he confesses, *their Crimes be deeper, than Scarlet, yet, will he purge them with Hyssop and make them whiter than Snow.*

THUS the *Alderman's Priest* goes on, with a long continued scandalous, dull Libel on the *Government* and Board of *Aldermen*, instead of a true Defence of them, against general, or imaginary Cavils; the product of a furious Brain, heated with the last night's Revels among the *Aldermen* and their other *Landers*; till he

comes to the second paragraph of P. 15. Where he excuses his Patrons again, in shewing the extreme and almost insurmountable Difficulties attending the *Contrivance* and the *Institution of Rules for Government*; though, it must be confessed, this is the only Being, I have ever heard object against the *Contrivance, Institution and Rules for Government*, that are with us, established. — Who, besides this *dull Priest*, whose Ear, like the *Adder's*, is shut against the charming Voice of Truth and Reason; ever objected to the one, or the other? Is not the only Contest, except what passes between this *Alderman* and his, for the *present purpose*, pampered *herd of Slaves*; raised in support of this Glorious Establishment and to extend its Benefits universally, agreeable to the Institution of its Great Founders? The *proudest Priest* of *Baal* can not, dare not deny it. This sophisticating jobber in *Priestcraft* well knows, it is the invading, obstructing and withholding the Benefits of this Constitution by fraud, force, Corruption, or Usurpation, and the attempts formerly made to overturn and destroy it, that are complained of; but, for this, *his Reverence* has another never failing *Catholicon*, P. 15. “It is but calmly reflecting, says he; upon the shocking Events of Corruptions of this kind, which abound in other States, and your thoughts will take another Turn: For instead of railing and Discontent, you should, or are to be truly thankful, that those you feel, are so few, gentle and easy.” — Complete Consolation, in all kinds of Distress! The Wretch, whose Limbs are in Chains, broken or cut off, may be thankful, he can move his Neck, and has not lost his Head! The dumb, or lame, that he is not blind! or he whose *Eye-Teeth* are knocked out, that he has a few *Grinders* left! But, should not the miserable Objects in these sad Circumstances, be solicitous for preserving the little Comfort left them? No; that must be as the *Alderman*, or *his Priest* prescribes: For, though in P. 17. he is obliged to confess, again, that Officers in high Trust do sometimes transgress their Duty, so as
by

by Ommission and Commiffion, to injure and opprefs the Community ; yet, fays he “ *private Subjects* are not to be indulged in the Liberty of traducing the Characters, or refifting the Ordinances, of thofe to whom they *owe Obedience*.——It, certainly, is not juft to traduce any Character, nor to refift any Lawfull Ordinance. But, wicked Characters muft be expofed, before they can be duly punifhed, and unlawful Commands, or ordinances muft be oppofed, or refifted, rather than the evil Confequences of obeying fuch fhould be induced. But, all this muft be done by *Men in Power*, according to the *Priest’s* Maxims ; and, if they fhould happen to be involved in the Guilt, you muft err on, to Defttruction : For, on pain of the *Priest’s* Damnation, *private Subjects* muft be *paſſive*, in their *Obedience*, as well, as *implicit*, in their *Faith* ! ——Now Judge whether this ſame *Priest* be a *Miffionary* from *Spain*, *France*, *Satan*, or the *Board of Aldermen*.

THUS far, MY FRIENDS, you have waded with me, through this immense heap of Chaff and Rubbiſh, thrown in your Way, by this *cunning, carnal Priest*, as Trees are felled and laid in the Way of the purſuers, by a flying Enemy. With your Patience, I hope to clear the Ground, of this and all the Obftacles to your Liberties.

IN P. 18. this dark Lanthern of *Aldermanic Policy*, as well, as of *antichriſtian Religion*, or *Priest Craft*, comes to his third head, to ſhew you, that the Errors complained of in the Governors are moſt frequently imaginary, or of the ſmalleſt kind, and that an Attempt to redreſs them, generally proves of more pernicious Conſequence to the Community, than the Errors themſelves.

LET the *pert Priest* ſhew, that the Errors, or rather the Incroachments, or Breaches of the Conſtitution, complained of, are, like the ſpecks on the Sun, imperceptable ; or, that the Conſequence of permitting them to remain, muſt not prove more and more injurious every Day, and deſtructive, in the End ;
and

and then, your injured Spirits as well, as mine, may subside, contented. Till he does this, he says nothing, in all his Words, and consequently, deserves no Notice.

BUT, whether *the Alderman*, or *Sir Charles*, or *his Priest*, or both clubbed for the division, or Distinction of *Laws, Ecclesiastical, civil, political, municipal*, I can not take upon me to determine. I think the *Spirit* and *Talent* of both are visible in it : None, but such an *betero-clite*, such an *amphibious animal*, as *this Priest* appears, could place the *Laws* in this Order. Thank GOD! We own no *Laws Ecclesiastical*, or *Civil*, here, but what derive their, being and Force from the *Municipal* or *Common Law* ; which, like a true Son of *Babel* ; our *Priest* places in the last Rank, as if it derived its Authority from its *Creature*, the Church. But, what is meant by *Political Laws*, I must refer to *Sir Charles* himself, or to some of his Brethren : Since, all that know, or pay any Regard to either understand, that *Policy*, or *Polity*, and *Law* are Synonymous Terms.

I CAN hardly keep my Countenance, when I look over this part of the *pretty Seasonable Address*. — It puts me in mind of the little *French Weather-House* ; in which, you have a little Man in black, poised upon the End of a Wire, by a little Man in Red. And this *little blackman* and this *little red Man* play about a Post, as modern good *Christians* go to Church, or stay at home, as the Weather serves. — Thus, in this, the *Priest* sometimes pushes out the *Alderman* and exposes him a little ; and then, the *Alderman*, taking courage, as the little *weather-man* does, by a sup in his Gut ; or as *Burroughs* the Sage Father of the *Board*, after a Dram, or two, says to his Clerk ; *damn me but I will have my own way sometimes* ; so, *Sir Charles* whirls about and exposes his *poor Priest*, dosed and besotted as he is, to common View. But all Drudges who undertake dirty work, for Hire, must expect such Treatment.

IN the latter end of P. 18. The *Alderman* shoves out *his Priest*, to shake Dust in the Eyes of the Populace, and

and blind them with forged Mysteries, in a Religion, of which the Practice was made plain, simple and easy, to the meanest Capacity, by its divine Founder, and continued so, till Religion became a Trade and *crafty Priests* imposed the sordid Inventions of Men in Power, for the pure Commandments of ALMIGHTY GOD.

Now, out comes the *Alderman*, P. 19. and draws a Parallell between the *ecclesiastical* Laws and Administration, and the Civil Constitution! — How just this may be, I shall submit to the Reader.

THE *Alderman* having shrunk in here, P. 20. The *Priest* is again exposed to the Weather and the vulgar Eyes. He confesses, “ it out of his Sphere and scope to know, or say any thing of the Laws, or Rules of the City, or its Corporations, or the nature, or reality of those many Violations of them, of which your Governors are so loudly accused.” This he judges is neither necessary, or proper for the Province of a *Priest*; but he will, just now, wheel about the *Alderman* to speak to that point. He contents himself with suspecting, that they are, minute and trifling, as the little Disputes in Religion, for which thousands have been sentenced to Death and Damnation; and therefore, to be suppressed. And, no Proof you know, is necessary for grounding the Assertions, or the Suspicions of a *Priest*. Having so said; The *prudent Priest* retired and sent out his *Hera* to tell the happy, flourishing, [free State of the City, p. 21. and that the Charges against the Board are all idle, vain and imaginary. He did not stay to prove this, when out comes the *Priest* to tell the Populace, “ if it should really appear otherwise, and that there was a just foundation for their Complaints, he bids them rather impute it to a *heavenly Providence*, than to the Board of *Aldermen*.” Does not this *Priest* deserve to be pampered and crammed at every Feast, with *Plumb-broth* and Custard? Is not he a worthy *Chaplain* for Sir *Charles*, and the rest of his Brethren at the

Board? Some *Priests* make their God and eat him; but, *ours*, to defend his *Patron*, worse than sacrifices his God; makes him the Author of Evil! Be not surprised, if hereafter you should hear him say, upon seeing more of your Distresses, as *Job's* Wife said to her Husband; *Curse God and die*——or, lie still and be damned, and leave the City entirely, to the *Aldermen*, that the Election may fall on *Alderman Connor*.

AFTER this, can you, MY FELLOW CITIZENS, think it necessary, I should pursue this *Fox* in *Lamb-Skin*, any further? I believe you can not.——Yet, I shall not be easy, till I earth the pilfering Beast of Prey, then smoke, or dig him out, and for the good of the Public, in general; of the sacred Order of which he is a corrupt Member, in particular; flea and dissect him alive.——No; rather let him remain a living Example to the World, till, by stolen Sweet Meats and Poultry, he bursts his *swoln, voracious Paunch*.

I BELIEVE his Principles are by this, so well known, that all the rest of his *Address* will weigh as little, as his callous Conscience. I shall, therefore, but slightly run over the remainder, only to keep off the *Masque*.

FROM the last-mentioned page to the 29th he endeavors to palliate the with-holding, or infringing the Liberties, Privileges and Immunities, and in short, the general Benefits of the established Laws of the Nation and of the City. Here he says, “they were intended as the Spur and Reward of Industry, but never as the Support of Independence, or a lawless Subjection; and whenever they threaten such a pernicious Consequence,” as *Independence*, or *Subjection*, direct opposites; which, with the *Priest*, are one and the same thing; he asks, “What must the Condition of those Governors be, who have no Power to regulate, or oppose them, that is; *Independence*, or *Subjection*?” I own I want somewhat of the *Spirit* of this *Priest* and the

the *Genius* of his *Alderman* to conceive the meaning of this incoherent Paragraph.

I AM now come to the *Pragmatical Priest's* fifth Head, p. 30. under which, he promises to prove, that when any Abuse of the Power vested in Governors becomes dangerous to the Community, and ought to be suppressed, those of *mean Station*, and the *lowest among the People* are very unfit Instruments for that Purpose. The Reasons he assigns for this Self-sufficient Assertion, are of equal weight with the rest of his most subtle and imperceptible Arguments. The Reasons offered, are Fourfold. The first is, "That Men of this Rank, are generally swayed by Prejudice and Passion, more easily deluded, by misrepresentations, and the outward Appearance of things, and not so well qualified, from a Solidity of Judgment and Experience, to consider their true Interest and the Methods of preserving it." By which he would have us believe, that no Man, under the Rank of a *Baronet*, or an *Alderman*, can be sensible, dispassionate, judicious, public spirited, or honest! — In the 31st page we are given to understand, that such Men are made, only for Beasts of Burden, *bound to Obey*; who are not to be allowed to examine, or censure any thing, however done amiss by the *Governors*; "That People of *obscure Stations* and *low Rank*, carry their Notions of their *darling Prerogative Liberty*, so high, as to judge that all Laws were made for their Benefit, and that no Ordinance should be made without their Knowledge, Consent and Approbation." But, though this be, unquestionably, the *indefeasible, hereditary Right* of the Subject; yet, the *Alderman*, with the Assistance of his Preacher, will, now, shew, they are a Pack of silly Fools, for expecting it any longer, if his Worship should succede in the Election.

THE second Reason why Men of this Class, are not fit Instruments to curb the exorbitant Power of *Governors*, or to effect a Reformation, is the want of the external

external Advantages of *Wealth, Power and Station*, he might have added all the other Advantages, in these good Days, attending Wealth; as *Grace, Nobility, Honor, Reverence, &c.* Here the *Preacher* gives us a new Argument for *ecclesiastical Pluralities, Simony, &c.* He hints, page 32, that it was by his *Wealth*, the great Apostle *Paul* succeeded so well in the Conversion of the *Jews and Pagans*: For, he shews that by *his becoming all things to all Men*, he must have appeared *Rich* to some. What a Pity it is, he had not a Coach and Six! To be sure he would have converted the whole Universe,——had they been such Worldlings, as this *poor mercenary Priest*, whose God is *Pelf*. He concludes this Paragraph, in which the *Priest's Divinity* shines forth; with insinuating, “That Accusations against Governors, and Arguments to redress public Grievances, will not readily take Place, if not enforced by the *wealthy*, the *powerful*, and the *honorable*, and that therefore it must be imprudent and absurd to chuse any Man a Representative, to whom these Gifts have not been imparted.”——This Part of this *Aldermanic Divine's* Preaching requires no Commentary.

THE third Reason, is of a Piece with the second; to wit, “That it has been the prudent Course of every Administration to Discountenance and Suppress all Attempts of Reformation, or Redress of Grievances, proposed by Men of *inferior Rank*.” For, he says, “It might prove of fatal Consequence, if every *inferior* Member may expose and convict the *Governors*, point out their manifold Corruptions in the most odious Colors and seduce whole Multitudes into the same Clamor and Uproar.” What pity the *Priest* should think his *wealthy*, and of course, *honorable Superiors*, in such Danger from this Constitutional Freedom, as to be obliged to preach it down, for their Defence! “If, says he, p. 34. arraignment Men in the highest Stations and Offices, &c. be the Result of Liberty, I profess, it is a very melancholy one; they, indeed, who

who enjoy it, have no great Reason, I presume, to complain of Restraint; but I hope they, who feel the dismal Effects of it, will think it high time to check so audacious and growing an Evil." Who can this audacious Miscreant libel, by *those who feel the Dismal Effects of Liberty, &c?* And, dare the *hireling Slave* recommend the suppressing, or checking our JUST and LEGAL LIBERTY?——Would you not imagine Alderman Connor had ransacked all *Rome* for a Scribe? And do you conceive the Conclave of Cardinals can afford such another? After this, choose *this Alderman* your Representative, if you can.

IF it were possible, this abandoned Advocate for *absolute Tyranny*, could, in Truth, answer a single Question, I should be glad to be informed, what he means by insinuating, that you are attempting to obtain a Redress of Grievances, by *violent and seditious Measures*, analogous to those, used at *Naples* of old, when a *poor, obscure Fisherman* was raised to Sovereign Power and Dignity, by a Populace enraged by long continued rigorous Exactions, and severe, merciless Oppressions of several kinds? The Grievances of which we complain, are neither from the present *supreme Magistrate*, or his *Vice-Gerents*. And the sole Means of Redress, recommended to you, is to use your utmost Might and Diligence, to restore the Freedom of Election of your Members of Parliament, to the constitutional Standard.——Ay; that Galls this *yoked Slave*: For, he grows phrenetic when he sees you advance in Sense and Freedom, as it leaves his Patron no hazard of succeeding.

UNDER the sixth and last Head, *the Priest* shews you, page 36, "That in a Number vested with equal Power, some good and disinterested Minds must probably be found; *innuendo* the Board of Aldermen; for, "These alone, adds he; are the likeliest Instruments to rectify the Abuses, and restore the Welfare of that Community, wherein they preside."
——"These are not to be supposed capable of injuring,

juring, or distressing the public Welfare."---" Their several private Characters demonstrate it impossible."

---" For, Citizens of the brightest Genius, most exalted Virtue and most fit and extensive Qualifications are always chosen *Aldermen*."---Begin with Father *Burroughs*, and look over the List of the Board, and observe the severe Irony of this Sneer! But, he goes further; and says, " That the Order and Regularity of the City, and the distinguished Vigilance of most of the chief Magistrates, is a Proof of these Assertions." By *Order* and *Regularity*, I suppose the *Preacher* means the overturning the Assemblies of the City, by making the Commons *Cyphers*, to enhance the value of the *Aldermen*; by ingrossing all Elections, and robbing and silencing the Citizens, by suppressing the Court of *Darein Hundred*; by rendering the *Hospital*, founded for *reduced Citizens* and the *Children* and *Orphans* of such, a *Nursery* for the *Bastards* of *Gentlemen*, or their *Servants*; by the *Cellars* and other dangerous *Nuances* that infest the Streets; by lodging and suffering such *Heaps* of Filth to lie in the Public Streets, as must obstruct Trade and Commerce and endanger the Health and Lives of the People; by admitting Men *Free*, *Aldermen* and *Jurors*, against Common and Statute Laws; and by the Vigilance of the Magistrates, he must mean the Force and Violence with which some, to gratify their own unruly and illegal Passions; have *rioted* and *abused Constables*, and other Men; robbed others of their Property, without the bare Form of Law; employed the Servants and Carriages of the City in their own private Service, while the Business of the City, particularly, cleansing the Streets, was quite neglected; enslaved and abused Corporations, publicly pronouncing and treating them as *Nuances*, that did not please the *Board*, and the like; as shall be shewn, at large, in its Place.---God help the miserable Souls, left under the Care of this *wise, prudent* and *political Shepherd*!

IN P. 39, he insinuates, that there are those at the *Board*, who, though unable to stem the Force of a *Majority* against you, in their proper Counsel, would nevertheless be ready and willing to do you Justice in an higher Court.——Who is this? Is it Alderman *Connor*?——Let him stand forth, disband his *Legions*, and declare it; let him restore the Election of Aldermen to the proper Channel, or disdain to execute an unjust Power, as the *Creature of a Faction*, resign his ill-gotten Place; cease to corrupt, or influence *Voters*, by making them *Aldermen*, such as himself; or, by going, or sending in the Name of *Lords* and other *great Men*, to Citizens, to engage their Votes. Bid him be ashamed of these, and such like scandalous and illicit Proceedings; then, an honest Citizen need not blush to vote for him, provided he can speak Sense and common *English*.

BUT, the *Priest* could not, it seems, conclude, till he daubed the *Judges* too, with his fulsome, scandalous Compliments. He says, “his MAJESTY has chose them to that high Station, for *their Integrity* and *Skill in the Laws*; and that they are generally well approved for their Conduct;” yet, this he leaves as void of Proof, as any of his other artful Assertions; by which, he only means to call it, in Question.

IN the subsequent Paragraphs, he attempts to brand some Body with the Infamy of abusing the present Parlemtent; though the abject Slave can, I am sure, name no such Madman. You have always been told, that it is there alone, you are to hope for Redress of your National and Civil Grievances, and that it was in your own Power to contribute to the desired End, by returning a sensible and virtuous Member to represent you, fully and properly, in that august Counsel. But, this is one of the many Truths that shock this *perverting Priest*.

BUT, the Malevolence of this *pitiful Jobber* in *Divinity* and *Elections*, to one of the Candidates, prompts him more to Abuse and Detraction, than his
Regard

Regard to, or hire from, his *Patron*, can move the *subtil Seducer* to Panegyric on Sir Charles. This poor *Candidate* he stiles no better, than *the meanest and lowest of the Community*, and the like. Would not one imagine the *Priest* must have mistaken his Man? Nothing but *Vice* and *Slavery* can debase, or lessen any Man. But, even, in the *Priest's* Manner of judging, which is from the great Merits to be borrowed from Pedigree; he should have considered, that this *Candidate* is not the Grand-Son of a *Brewer's Dray-Man*, nor the Son of such a Profligate Father, as raised his Family and Fortune, to Rank and Wealth, by taking base *Bribes* to betray his Country and his City, to *Slavery* and *Destruction*, most traitorously, perfidiously and wickedly; and that, though almost all the Clergy of base, infamous and scandalous Lives and Characters, in this City, have conspired with this *bigotted hackney Zealot*, to blast his Reputation, it yet, stands, in Public, no Reproach to his Brethren, or Friends; in Private, as blameless, as that of other Men; amidst continued Hurricanes of their tainted Breath.

HOWEVER, the *Priest* tells you, P. 42, "that none of the *Fellow-Citizens*, of *Gentlemen*, can be so superficial and injudicious, as to think a Man of this Rank and Description, let his genius otherwise be what it will, can be the fittest *Constituent* to represent and serve you in Parlemt."

If any judge so, he says, he is confident, they judge amiss. — The *Priest* has said it, and who dare deny it? None, but *Free, Protestant Citizens*, who have never been rid by a *Priest*, or an *Alderman*; and who dare elect as humble Merit alone directs.

I PASS over the shallow Sophistry, and pointless Sarcasms in the remaining Pages, till I come to another glaring Falsehood in the last Page, but, like the rest, recited so loosely and generally, that the Position can hardly stand a Contradiction. He alludes to a more powerful and opulent City, in your neighbouring Kingdom, by which, I suppose, he means *London*; whose

whose Representatives in Parleмент, he says; are chosen from amongst the superior Rank amongst themselves; by which, I suppose, he means the *Aldermen*; "giving Preference to such as are most eminent for their Interest, Wealth and Reputation."

Now, the *Aldermen* of *London* are chosen by the Inhabitants of the several Wards; and generally, for their good Sense and approved publick Spirit. They are, in general; such just PATRIOTS, as to prefer the Honor and Interest of their City, to all other Considerations; and have lately, submitted to the giving up an antient Privilege, of theirs, a *Negative* on the Proceedings of the *Commons*, which was confirmed by Act of Parleмент. What Objection could, then, be made, to the returning Members for this City, out of the *Aldermen*? There could be none, like what we have; where the *Aldermen*, or a *Faction* of them, elect *Aldermen*, dictate to the *Commons*, and abuse and despise the Citizens, that are not cringing, fawning, dependent *Creatures* of their *Worships*. Yet, notwithstanding, the *Londoners*, instead of returning *four Aldermen*, as they have often done heretofore; they have, in the last Election, chose *two Aldermen*, and *two inferior Citizens*, who are observed to make as good a Figure, as their dignified Collegues, in the House. I might recommend it to this City, to *do likewise*; since they have, already, *one Alderman* in the House.

UPON considering the Tenor of *this Priest's* whole Paper, see if he does not begin and end this, like his Life; with a Lie in his Mouth.

AFTER this *Priestly Preparatory*, we may expect to hear of this '*Squire Connor's* declaring himself, publicly, a *Candidate*, as I suppose, he is already an *Alderman*.

MERE *Papists* in Religion, are, by no Means, so absurd, nor dangerous to our Government; as *Papists* in political Principles; these can not, with, Safety to the State, be trusted in any public Office.

— There are none so dangerous, as those, who, in
Public,

Public, are *Protestants* by Profession, in Private, *Papists*, in Policy and Practice. Those, who from Conscience, profess the *Popish* Religion, openly and honestly, deserve Tenderness and Pity, and are much less dangerous to the Establishment: And, therefore, I presume, it will not be surprizing to find Mr. Connor inrolled among *modern Aldermen, City Knights, or Baronets*, any of which Titules, though he wanted all the ordinary Requisites; must well qualify him, with, this *masqued Priest* for a *Candidate*.

HAD the *Priest* preached him up, with all his Might, openly, fairly and honestly, I should not have opposed him; it would not have been necessary. But, when I see a *Villain*, masqued under the *Gown* of a *Protestant Minister*, decrying the Principles of our Government; and introducing all the Artifices of seducing Sophistry, to *abuse Innocence*, and to impose *Passive Obedience, Non-Resistance, Implicit Faith*; and all the Preparatories to *absolute and irresistible Power*, upon you; I thought it incumbent on me, in Honor of the Order, in Justice to the Public, and in Regard to my self, to detect and convict the base, perjured Traitor.

BEWARE of False Prophets, is a divine Precept. And to be aware of *False Priests*, is not less prudent, or necessary. They Swarm about us, on every Side. And, like *Hornets*, if You attack; or, even, defend Your self from, One, You expose your self to the *Stings* of all the *Nest*. What I have done to rouse our *Hornets*, for, such I call all those, that disgrace the *Gown*, and thank God! none others are, with Virulence, against me; is best known to themselves. These Wretches might have known, that I think their Opposition and utmost Enmity, an honor to me, or to any honest man; as their Curses are more eligible than their Prayers. But, some of them carry their bigotted Fury to such a length of late, as makes them dangerous to the public Peace, as well, as to my particular safety. Would you believe, that
a Christian

a Christian and a Protestant Clergyman could Point out any innocent man for Slaughter, and in public Company, Seriously avow, and endeavour to Support, that *assassinating* such a Man, would be doing the greatest Service to this Kingdom? Yet, such a Minister there now lives among You, and I am the unfortunate Object of his blood-thirsty Rage! And, though I might punish this Man, by the hand of the temporal Power, and get myself secured from his blind Fury; yet, I, peacefully commit my Cause to Providence and take no Notice of him; but leave him to time, and to the Remorse of his own guilty Conscience!

I MUST, now, beg You will patiently indulge me, in making a general and final Declaration of my Sentiments and Principles upon this Occasion.

I ENVY no *Candidate* his share of Merit; but, I would have no *Candidate* impose upon the Senses, or incroach upon the Freedom of the Electors. I have no favor to ask of one of You, on this Occasion; nor did, nor shall I solicit You, for any other purpose, than to move You to a just Sense of that Freedom and Duty, which, when laid aside, denominates You the most pusillanimous and corrupt *Slaves*. I do not clame having been able to lay any of You, under Obligations. Or, if I should; in this Instance, You are and shall be as Free, as if I were unknown to You.

I HAVE always advised You, and now, repeat it; that You do not confine Your Views to the present *Candidates*, much less to any one of them. For, I most sincerely, wish You better than any of Us. Look through your Community, and from that *choose*, upon the true Principles of Your Policy; the Man that has most Merit and Virtue, and in general the greatest Abilities to recommend him, without shewing any Fear, or Favor, Pique or Prejudice, Hatred or Affection, upon the Occasion; and when You act thus, like free and dispassionate Men; though You should happen to be mistaken; Those, that You

vote against, can by no means resent the Result of your unbiaſſed Judgment.

SIR SAMUEL CORE and MR. LA TOUCHE and their Friends have, by their Public, or private Applications, made known to You, the Extent of their Merit and Qualifications, and the weight of their Interest and Fortune. I have no Pretension to any of these later Endowments. What Title I may have to the former, I submit to your Judgement, solely. What little Endeavors, I have used, to serve the City in the several Offices, to which I have been called, intitules me to no sort of Favor; If I did my Duty, it is the utmost I can boast of, and let the World judge as it will, I am secure of my Reward. I, therefore, think no man my Debtor. As for Interest I have none to boast of; and if I had, I should scorn to use it, on this Occasion. I have no Ambition to sit in Parlement, unless I am called, by the *free and uninfluenced Voices* of a BRAVE and INDEPENDENT PEOPLE. Upon these Terms, I shall ever think it an honor to serve; but, I disdain to serve upon any other. If I come into Parlement, it shall be on this Condition only; that no illicit, or clandestine step shall be taken to promote my Election; Nor shall it be in the Power of any Man, who sets himself up, above the Rank of a Citizen, to say; He used means to help my Election, that intitules him to any pliant Return of Services, from me, in Parlement. As for Fortune, Heaven has not judged it fit to trust me with that Favor; But, to supply that Defect, Providence has taught me to prize it properly, and to be content with a very moderate share of the Goods of this Life, earned among You, by great Labor and Industry. With this Lot I am content. I have no Desires that Riches can gratify; but such as I can easily dispense with; where Heaven will accept the Will for the Deed; so I am satisfied.

UNDER these Circumstances, with the unthinking despicable; I have offered You my service. As for my

my Qualification and Ability to serve You ; of these, You must be the best Judges.

ENTER into no Contest about the matter, with any one. If You should, upon due Examination, find me the fittest for Your Purpose, I make no doubt, You will elect me ; and if You do not, upon just Principles, approve me, You are *fools*, or *Slaves* if You do. In either Case, I shall promise You none other Return than this ; If I be chosen, I shall endeavor to serve You and my Country, to the utmost of my Power ; and if I be not chosen, it shall, by no means ; slacken my Diligence in the service of the Public : For, let whosoever will, omit his Duty, I shall, ever, take Care to discharge mine.

BEFORE I conclude, let me recommend it to those generous and disinterested Freemen, who have entertained a friendship for me, that they will avoid all Tendency to forming *Parties*, or *Factions* to bring about their Ends. If there be not Virtue enough to obtain a Free Election, without these base and destructive Practices, all efforts to reclaim, or redeem You is vain ; It is high time to desist. In the last place, avoid all Contests and Cavils that tend to strife and Violence. It is a bad Cause, that is not to be supported without these unjust and dangerous means. Let it suffice that I stand ready to be put to any Trial in your service ; and, that, if upon Examination, I am not found fitly qualified for your Purpose, You may and ought to choose another, and let me return in Peace to my *Plough*. You may easily find a Person of greater Weight and Abilities than I ; but, I must venture to say, you can light on no Man, who has a better Inclination, or a more determined Resolution to serve You, than,

MY BEST BELOVED BRETHREN AND FRIENDS,

Yours,

Dublin, March

23d. 1748.

C. Lucas.

